

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, FEB 21, 1907.

NEW SERIES VOL. IX. NO. 8.

Love is the fulfilling of the law, that is, love to God, with all our powers and love for our neighbor as for one's self. But mind you, it is the love that lays itself out in unselfish service.

Raptures and emotions are a part of the religious equation and are well enough in their place, but they are to the bone fiber and fat of the substantive body very much as the exhaust and racket is to the producing machinery.

Surely the Sapo-American fiasco now on in California, involving the rights of the states as per federal domination in school matters will find a solution in keeping with the constitutionally reserved rights of the states. There is no sort of doubt that the general government has no right to make and enforce any treaties in contravention of these sovereign rights of the several states.

Sometimes it requires a bit of experience to put one up to his best. A man with two or three small children found it quite impossible to rent a home in the city on account of the kids. He thought earnestly on the situation and went and acted out his conclusions. When he'd become prosperous in business, he built houses to let, but never would permit any freak family without children to occupy any of them. Good for him.

Be sure to take time for what you do. Every lock and key are made to fit, but many a fine set has been ruined by an impatient and hasty effort to force the lock open with a wrong key.

Most of the troubles in life come from little vexatious, mere trifles that ought to be overcome and passed by much as we do inequalities and rough places in the roads over which we daily walk or drive.

Fiction is much easier to write up than facts and imagination a far more fruitful field for resources than either history or current truth. For these reasons there are some writers among us who excell. Their delight is to set up a "straw man" and proceed ruthlessly to riddle him, to imagine a case that irritates and then "tear a passion all to tatters." Then, O me, how his admirers flash out in his praise. There are lots of fool killers left yet.

This time the political seems to have taken its cue from the religious. "That Gridiron Club Dinner" surely got its idea of plainness of speech without afterelap from the Baptist congress, that admits of infinite latitude of speech, even to the utter extinction of all personal, theological, denominational, and Biblical limitations. It will be difficult, however, for Messrs. Roosevelt and Foraker to love each other, after what occurred there, as they once did.

The Christian Work and Evangelist takes a very optimistic view of the outlook on the question of lynchings in the United States. It insists on this bright view notwithstanding the fact that in an exception-

al year, as last year was, the lynchings increased by 12 over the previous year. Considering the fact that the number of lynchings has come down from over 200 in one year to 60 in 1905, surely there is much ground for encouragement. Of the 72 in 1906, 34 were for assault, 20 for murder, and 11 for attempted murder. Sixty-nine of the 72 were negro men, 2 were white men, and one a negro woman.

The Tehuantepec Railway is now completed. It is 200 miles long and spans the Isthmus, connecting the Pacific ocean with the Gulf of Mexico. The first freight was a cargo of sugar from Hawaii to Philadelphia. The present capacity of the road is said to be 1,000,000 tons annually. This line of road will be in competition with the Panama Canal when finished. Evidently President Porfirio Diaz is entitled to a very large quota of praise for the existence of this railway.

It is reported that the judiciary committee, composed of both houses of the Legislature of New York will report favorably on a women suffrage amendment to the Constitution of the State. This question will be decided by a referendum to the women, we understand. There is great opposition in New York to woman's suffrage, and it may share the same fate it met in Massachusetts in 1895, when women's suffrage was defeated by an overwhelming majority.

The signal failure of the South Carolina State Dispensary to meet expectations has become so manifest that the whole business is on the eve of being closed out by the Legislature. A bill to this effect has passed the lower house and has been reported favorably to the senate. Fifteen years in the hands of state officials have resulted in such an abundance of graft, that the people are rising up and saying, the Dispensary must go.

The reaction in Spain on the church and State question is now quite manifest. With Spain's record for changing cabinets—a change every fortnight for the last two months—four cabinets in 60 days—the outcome of the situation is enveloped in much uncertainty. It is now understood that the issues between church and state will be decided by an election to be held in April. A popular election in Spain, especially at this time, is nothing more than a travesty on democracy. It is in keeping with the animus of Catholicism to contest every inch; and, if it must die, to die hard.

Dederick Avenue church, Knoxville, Tenn., organized as a mission church in 1890, has recently enlarged the house, which now has 93 rooms, besides the main auditorium and Sunday school lecture room. The Sunday school numbers over 700. Rev. G. W. Perryman has been pastor two years and has received 300 members in that time.

The Business Aspect of Christian Stewardship, by L. B. Hartman, and published by The American Baptist Publication Society, is a fresh, strong, Scriptural presen-

tation of the Christian's financial obligations. The first chapter deals in the matter As to Costs and Debts; the second, As to Sacrifices; the third, As to Privileges and Obligations; and the fourth, As to the Reasonableness of God's Method for bringing into His treasury that portion of what his children are entrusted with, that he claims for his own. It emphasizes the fact that when God created man, He claimed and announced as his own just two things as pertaining to man. One-seventh of his time and one-tenth of his means. The careful study of this little book of 90 pages will arouse in Christians a deeper sense of their obligation to God.

The Hope of Israel.

The wonder is with some of us that our Baptist people at least come so near to giving up the whole of the beginnings of our blessed and holy Christianity to the higher critics and the new theology people. Some of our notemakers on the Sunday School lessons in Genesis where the vital thing has its origin, are so timid and tame if not foggy that no uninstructed person can get a real definite idea as to what logical connection any of those things have with the blessed "hope of Israel" in the starting up of sin that wrecked and ruined the human race and the utterance and setting forth of the great work of human redemption. Surely, if those things are not found back there they are not in the Bible and if not in the old Bible, they are not in the New Testament and we of all men are most miserable. Of course the new theology men are making the most of this opportunity in teaching that the promised "seed of the woman" that was to bruise—crush—the serpent's—Satan's head—power—is not the Messiah Jesus, but the human race who was finally of its own force to triumph over Satan. It is astonishing how much of this slush is getting into what might be called the Sunday School lesson notes, of what are called the evangelical denominations—sneaking in unawares—it would seem, but all the same getting into the corruption and distraction of those who are set to learn and teach the truth as it is in Christ. Why don't our commentators and notemakers "pull off their coats, roll up their sleeves," and go in for the "good fight of faith," and bring out in plain and unequivocal terms the Bible teaching of original sin. God's first great promise of a Savior. The evident divine institution of the sin-offering symbolizing the sacrifice the Christ was to offer up for men's sin and salvation and that faith in God and His promised Savior brought home and love and heaven to all who then believed just as it now does to all who trust in Christ for life and salvation today. This all may be said to be the "gospel in the rough," but to our mind it is as much like a "diamond in the rough" as the new theology is like a "dead fly in the apothecary's ointment." If Jesus Christ is not all for human salvation, from Genesis to Revelation, the alpha and the omega, the beginning and the end, then our preaching and faith and hope are all in vain.

"The Rebuker."

By E. L. Wesson.

I want to say some things along a line of serious importance, as I see it, and I want to ask that you read carefully and think seriously about what I say. The rebuking spirit is so much used by many preachers in these last days that some sinners and some professed Christians, have decided not to go to church any more. I was told recently that a certain man, who used to go to church tolerably well, got so sore over the fault-finding rebuking spirit of preachers to whom he had to listen that he vowed that he would never go to church again; and an intelligent Baptist sister to me not long since, that preachers had so drifted into the habit of using the pulpit as the place from which to abuse the weak Christians, instead of expounding the uplifting teachings of Christ to help the weak, that he had sometimes felt he resolving not to go to church any more. I have heard numbers of similar remarks the last few years, therefore I decide that the subject needs attention.

I will not find the word "rebuker" in the Bible in but one place (Hosea 5:2), but you find instructions to rebuke in several places.

Paul said to Timothy, "Them that sin rebuke before all"—1 Tim. 5:20. He also told Titus to "rebuke the unrighteous and sinners sharply, that they may be sound in the faith."—Titus 1:10. When he admonishes to "rebuke and exhort"—2 Cor. 13:2.

Now I say that this is a most important question, but the most misapplied and seriously abused in these last days of all the subjects in the Bible. Hundreds of preachers being misled by Satan, have hidden behind these texts and lambasted Christians generally and the churches promiscuously, and spent an hour in ranting, feeling that we were doing glorious work rebuking sin when in fact we were doing a thousand times more hurt than good. Such rebuking as that helps nobody and seriously injures the influence, and hinders the faith, of the good Christians.

Rebuking is a duty, but there is one thing we need to learn, that is, we need to learn how to so rebuke as to help and not hurt the cause of Christ. The easiest way in the world for the devil to draw a man away from God, dampen his ardor, cripple his faith and sour his spirit, is to get him on this subject and convert him into a self-constituted "rebuker" of the weak. Such a preacher soon goes to where he closes his Bible, shuts his closet door, and preaches with spleen and off spirit. He can jump on everybody in general, broadly charge "some church members" with many mean things, without naming anybody specifically, and then convince himself that he is doing wonderful rebuking sin, when in fact he is simply besetting Christians generally, rebuking nobody in particular, and causing the weak to underestimate the churches of Christ.

Now let me say in a whisper that almost all of us preachers have been caught in the trap of the devil. It is the slickest of the devil's tricks. It is so much easier to get on and talk about the short-comings of people and blame them for all the evils, than it is to study and pray, and think and plan, so as to give them the up-

lifting truths of God's word. I say it sincerely, I could preach against the mean-nesses of Christians for the next 16 years and never open my Bible. But, brethren, each service would empty my soul more and more until at last I would be as shriveled in spirit as a blasted peach, and thousands might be in hell because of my preach-ing.

But you say, must we not rebuke sin? Yes, with all your might, and sinners, too, but be sure that you do it in God's way. Rebuke sin, denounce sin, condemn sin, show the exceeding sinfulness of sin; pray God for special grace to show sin in its most awful hideousness in God's sight, but don't insinuate that certain church members are guilty of these awful things and not tell who they are. Did you get that? There is the weak point in all of the self-constituted rebukers. Their insinuations cast reflections on all and specify none, therefore the sinner goes away with his confidence in Christianity shaken and his fault-finding spirit greatly enlarged.

I say it sincerely and sadly, for I have been guilty. I honestly believe that the parading of the faults of weak Christians generally, under the mistaken idea that we are rebuking sin, has done more to injure the influence of the churches of Christ these last years than all else combined. To illustrate—a good preacher said the other day, "I told my congregation last Sunday that the indifference of church members does more to cause infidelity to-day than all of the infidels combined." Perhaps what he said is correct, but here is the trouble; the remark paraded before the sinner something that did him harm instead of good, and was so general in its scope that it cast reflection on the whole church, and gave the sinner a feeling of contempt for a church whose members were, according to the pastor, doing more harm than infidels. Nobody was corrected by the statement, but the whole church suffered. If you will notice the connection in 1 Tim. 5, you will see that, just before the instruction "them that sin rebuke before all," the apostle said, "Against an elder receive not an accusation but before two or three witnesses"; so you can see that the rebuke was to follow investigation and the conviction of an elder who had sinned. Scriptural rebuking must be sacrifice, and the one rebuked must be known. Promiscuous insinuating charges, without naming the guilty, is cowardly, devilish mudslinging, and not Scriptural rebuk-ing.

I once knew a negro woman who, when she had occasion to whip one of her children whipped them all. I have seen her do it and asked her why she did so, and her answer was "Ef dey dont need it now dey will, and I'll giv it to em while I's at it". Many of God's faithful children have suffered in like manner at the hands of the promiscuous, misled, rebuker in the pulpit. We should rebuke the unrighteous. We should rebuke the vain talkers, etc., but we should first let the church convict them of guilt. If we are going to constitute ourselves "rebukers," we should distinguish between the good and the bad and specify so that none will suffer but those who should. If we are not brave enough to do that we had better leave that subject to some braver man. Then there is a place to rebuke. The father who would take his children out on the street to rebuke them is not worthy the name, and the preacher who uses the mixed congregation to rebuke the faults of the weak and erring church members, who have not been convicted by the church,

is not worthy the place. In saying that I condemn myself, but I believe God has forgiven me and I will do so no more. The family that parades the members of the household as faulty and sinful soon ostracizes itself, and the church that publicly parades the weaknesses and faults of its members soon loses both and respect and confidence of the people, unless they expunge the faulty members. The place to correct the erring is in private; the place to rebuke a church member is before the church only, and the place to denounce one excluded for vice is before the public; and the only place "fit" for general accusation and condemnation without naming the guilty ones referred to, is the abode of the arch accuser.

Let us denounce sin, all sin, and show how it wrecks and ruins, and dishonors God, but, brethren, let us never again blame, and charge, and accuse, and insinuate, and not name the guilty. By so doing we hurt the churches of Christ and place in the hands of sinners a cudgel with which to fight against conviction, cultivate in ourselves the fault-finding spirit, and do no good whatever.

The Nut Cracking Corner.

A brother asks: "How much per member did Southern Baptists give to foreign, home, state and associational missions last year?"

It is impossible to answer this question accurately because of the fact that we have neither all of the State Convention minutes at hand, nor the minutes of all the associations, and much is given for special associational work which is not reported in the State Convention report.

But, counting all gifts reported in the minutes of the S. B. C. for last year the average amount per member was about 30 cents to both home and foreign mis-sions; and according to the minutes of the Mississippi Baptist Convention the amount given by Mississippi Baptists for state missions was about 25¢ per member. Taking this as a good average for all the states, and allowing 5 cents per member for associational missions, not reported as state missions, the average amount for all missions would be about 35 and 1/2 cents per member. Mighty little indeed to be given by those for whom Christ has done so much.

Here is a statement hard to believe. A brother says that he heard a Baptist preacher affirm that Jesus Christ was the first man saved by grace; and therefore he asks the question: "Was Jesus Christ saved by grace? If so, how? If not, why not?"

No, Jesus Christ was never lost, there-fore never had to be saved. No one can be lost without committing sin—we are damned for sin—and it is written in He-brews 4:15; and 7:26, that He was with-out sin.

Instead of being a subject of saving Jesus was denied all saving grace, and was deserted of the Father God while He hung on the cross. He prayed that if it were possible the cup might pass from him, but he had to drink it. Jesus was born under the law that he might redeem us, who were lost under the curse, therefore he had to keep the law to perfection and then die under its curse for us. So it is written "He made a curse for us," and again, "He died for us," etc., etc. Such an idea as that preacher is said to have advanced would make our Lord a sinner deserving eternal death, for saying

grace is free, unmerrited favor bestowed on one who deserves to be forever pun-ished.

A sister asks: "What is your opinion about 'Ladies Clubs'?"

Should I answer that question directly but few would think me a competent judge, therefore I will not.

But permit me to say that, putting the most charitable measure possible along the club line, I am forced to say that my con-viction, from observation, is that in the majority of cases the evils that grow out of the club life far exceed the benefits. As a rule the books read are of the light-est kind. Then the entertainments often given make the burdens of some men just a little more than they can bear and prosper. One lady told me that she quit the club because the expense of entertain-ing when her time came cost her hard-working husband too much money. In addition to these things it is a fact that some how the clubbing habit grows into drawings, and workings, and playings, etc., for prizes; and that spirit indulged grows into many hurtful things.

The whole question must be decided in the light of duty to God, to home and to self. If the club makes you a better Christian, a better home maker, and a stronger and better woman in the true sense of the word, then to you the club is helpful; if otherwise it is not.

Commended.

The paragraph for the first page of The Baptist Record of Jan. 31st said some things that needs to be said and he said them well—speak on Brother! * * * I rejoice that E. L. Wesson is to help with the paper. He is one Baptist preacher that believes the Bible really teaches Baptist doctrine! and, like all such preachers, he is a reliable, lovable character. * * * Did you read "Salvation by Character" on second page of Jan. 31st by my brother, Jordan? If you did not, read it at once, then read it to your neighbor, then wave the paper in mid air and shout "hurrah for W. Alex Jordan of Amory!" In good hope behind the blood.

R. A. Cooper.

The Mobile Register of 7th has in large headlines

LOCAL OPTION MEASURE PROVES A "LIVE WIRE."

House Holds Talkfest on Liquor Bill—Prohibition Element Will Prob-ably Win.

The house had a "live wire" to handle today in the local option measure.

For two weeks this measure has over-shadowed in attention about the lobbies and when it was called from the calendar this morning for a third reading, it seemed that almost every member had some speech to be made on the measure.

It was debated for two and half hours and the speakers were just getting yarmed up good when the hour of adjournment cut off further consideration until tomorrow. Everybody seems to favor local option for the control of the liquor traffic, but it de-veloped that there are two kinds of local option—one prepared by the enemies of whiskey and meaning eventual prohibition, while the other is framed by the anti-prohibitionists and is seeking just as liberal terms as can be secured. The debate was eloquent, but there was nothing sensa-

tional in it. Probably all of the morning session tomorrow will be required to reach a final vote on the measure. The prohibi-tion element seems to be a little in the majority, but it is a hard fight and the vote may present some surprises." Feb. 7th the local option bill, as framed by the Anti-Saloon League, was put through the house today by a vote of more than three to one. The debate had consumed the greater part of two days, strong speeches having been made on both sides. The bill had been considerably modified from the one originally introduced.

W. H. P.

NO. 2.

Baptist Pastors' Conference of Meridian.

By W. A. R.

South Side—Bro. Farish preached at 11 a. m. Pastor Moore at night. Subject: "Divine Help in Resisting Evil."

Forty-first Avenue—Pastor Swain preached morning and night. Morning subject: The beginning of a series of ser-mons on "The Holy Spirit."

Fifteenth Avenue—Pastor Hailey preached at both hours. Morning subject: "The Qualifications of Deacons."

One received by letter. Highland—Pastor Roper preached at both hours. Subject: "The Mind of Christ."

Church has just purchased a pastor's home. The pastor will move in this week.

Seventh Avenue—Bro. Newton preached at night. Subject: "The Bible."

First church, supplied by Paul Bomar, pastor at Marion, Ala. Subject: "Am I My Brother's Keeper?"

No report from Immanuel.

We May Know Whether We Are Prepared For Christ's Coming or Not By the Parable of the Talents.

Mat. 25:14-30.

Jesus had urged the importance of preparation for his coming. He had illustrated the wisdom of preparation; and the folly of the lack of it. He now illustrates how we may know whether we are prepared or not. We know by the spirit we possess. "If any man have not the spirit of Christ, he is none of His." Because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, Aba, Father." This spirit in the heart produces certain characteristics; such as, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance."

Three servants are mentioned as receiv-ing from their master talents according to each one's ability. One had the ability to manage one, another two, and another five. The master leaves each one upon his own honor. Two of these went to work at once to meet faithfully the obligation, which the reception of these talents placed upon them. Each of these two rendered willing service. Each welcomed his mas-ter's return. Each gladly presented him-self, and the amount which he had re-ceived of his master, and that which he had gained by the use of his master's money to the rightful owner. He was glad to acknowledge himself, and all in his possession as belonging to his master. The service of such a servant was acceptable to his master. The master is pleased with such a servant. The servant of Jesus Christ, who manifests such love and devo-

tion to Him, is prepared to render accep-table service to Him in time and eternity; and is therefore prepared for His coming, and for the enjoyment of a home with Him in heaven.

The other servant received the talent unwillingly. He met no obligation to his master in the use of the talent. He had unkind feelings toward his master. He expressed lack of confidence in his master. He complains of his Master's treatment of his servants.

He, who possesses such a spirit towards Jesus Christ is not prepared to worship Him at all. Such a one is not prepared for His coming. He may serve a purpose in God's plans, as did the Ishmaelites, who carried Joseph to Egypt and sold him; or as Potiphar, who bought him and impris-oned him to prepare him for the apprecia-tion of being governor over all Egypt; or as Pharaoh made God's power known by his fruitless efforts to keep the children of Israel in bondage. None of these ever worshipped God; and yet through them God became better known to His people. If I serve God willingly, lovingly, trust-fully, I receive a reward; but if my ser-vice is not connected with worship to Him, it profiteth me nothing. At the name of Jesus Christ every knee shall bow, and every tongue shall confess Him Lord, to the glory of God the Father. Some will bow in token of love, faith and hope. These will be blessed. Others will bow, because they cannot help it. They will confess Him for the reason the evil spirits did, when He was on earth. These will not be blessed; but the wrath of God will forever abide upon them. God save all of us from such a fate!

J. R. Sumner.

Clinton, Miss.

On Union Meetings.

Brethren, is it right for Baptists to hold union meetings with others and is it right for others to hold meetings with Baptists? I believe not.

Does the Bible teach it? I answer no. Christ said go into all the world and preach the gospel to every creature, and never said to unite with anybody, but said go and teach all nations and baptize them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. Now I believe it is right for us to do all the good we can and every-where we can, but I don't believe it's right to sacrifice the truth nor the bap-tism cause for the glory of men nor for the almighty dollar. I am bound to say this we do when we hold union meetings. I don't like to commence a work and not be prepared to finish it. Now comes the trouble, if we can take our Bibles and prepare ourselves for sprinkling and for baptizing a man before he has been re-generated and after he has been saved by grace through faith in the Lord Jesus Christ, then I will say we are ready to hold a union meeting, and not until then. Brethren, let us stand pat on the one text that says one Lord, one faith, and one baptism and one God the Father of all. I have heard so much said of late about the Rev. Geo. C. Cates' union meet-ings, is why I write this. Brethren, let's think over these things and teach the world that Christ says I am the way the truth and the life and no man cometh to the Father only by me and so let it be. Yours for the right.

G. L. Martin.

Scobey, Miss.

The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as Second-Class Matter

BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

J. BAILEY, Editor and Manager.

E. L. WESSON, Stated Contributor.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of postoffice, do not fail to name office from which and to which the change is to be made.

The Foreign Advertising Department of the Baptist Record is in the hands of

The Religious Press Advertising Syndicate, JACOBS & CO., Clinton, S. C.

J. F. Jacobs, Mgr., Home Office, Clinton, S. C.
The Bell Building, 88 Arcade, Nashville, Tenn.
J. D. Jacobs, 34 Fifth Street, Louisville, Ky.
C. C. Bell, 414 Mutual Bldg., Richmond, Va.
D. J. Carter, 132 N. State Street, Chicago, Ill.
J. B. Gentry, Columbia, S. C.
E. H. Barrett, Dallas, Tex.
Thos. A. Bryan, 23 Courtland St., Atlanta, Ga.
Miss J. R. Middleton, 150 Nassau Street, New York, N. Y.

As Others See Us.

It is not what others think of us, but what we really are, that gives us worth and merit, yet to have a sensation of pleasure, when we hear of others giving us credit for our conduct is certainly a reasonable weakness, if indeed, it be weakness. In reality a man has a right to be proud of any good action "done without any base interest lurking at the bottom of it."

Frederic J. Haskin in a recent issue of the New Orleans Picayune, is very accurate and just in a splendidly written article of the "Baptists in the United States." He gives full credit for influences they exerted in establishing pure Democratic tenets in the constitution. Here is what he says:

"A matter of great pride to the Baptists is the influence that the simple Democratic tenets of their faith is believed to have had upon the Constitution of the United States. Thomas Jefferson went often to the little Baptist meeting-house near Monticello, and it is said became deeply interested in the services there. Dolly Madison is quoted as having heard Jefferson assert that he considered the Baptist method of church government to be the most exemplary form of true democracy in existence, and many of his ideas, afterward embodied in the Constitution, were derived from that source."

Possibly the greatest boon ever given to the world is America's demonstration of absolute religious liberty. For this great blessing, Mr. Haskin gives all the credit to the influence of the Baptists. The following is the language:

"After the same Mr. Leland, representing the United Baptist churches of Virginia, called the attention of the country to the fact that the religious rights of the people were not protected by the Constitution, Washington took immediate action,

and through James Madison an amendment was offered in the House of Representatives to guard the religious freedom of the nation henceforth by this protective clause: 'Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.'"

Not only did they serve their country and the world well in this, but they were in large numbers in the fore front bearing arms in defense of their principles. But hear Mr. Haskin:

"The Baptists were also foremost in fighting for the liberty of the colonies. At the outbreak of the Revolution they were about 5,000 strong. 'Honest John' Hart, member of the Continental Congress of 1774 and signer of the Declaration of Independence, led a company of Baptists in the Continental Army with great credit to himself and his followers. Seven of the twenty-one known chaplains of the Revolution were Baptists."

That the Baptists have always been patriotic, we who know their history are fully aware, but to rejoice when we hear others testifying to this noble trait is surely to be excused. The same writer says:

"Patriotism has always been a strong point with the Baptists. No matter where they have been, or how hard the government bore down on them for their religious beliefs, they never failed to come to the assistance of that government when it was in peril. Long ago when the Boston colony was young, one Thomas Gould, of Charleston, was tried, imprisoned, and banished because he would not bring his children for baptism. Later when the Indian wars came on this same man raised a company of Baptists and sacrificed his life for the very government that has persecuted him. If there is one thing that should fire a Christian's soul to its full capacity of activity, surely it ought to be a zeal for mission work. Not only should the love of human souls excite to the utmost extension, but a knowledge of past success should have its measure of pride and enthusiasm as well. In speaking of the mission work of the Baptists, Mr. Haskin speaks as follows:

"The Baptists were the first to introduce mission work in India. They made their entrance there against the wishes of the East India Company, and for a long time were ridiculed and derided by the men of the stamp of Sidney Smith. In India they lead all other denominations in educational enterprises. Their northern mission societies are now engaged in raising \$500,000 for the endowment of schools in foreign fields. The first Baptist missionary from America was Adoniram Judson, who went to Burmah. He was sent out by the Congregationalists of New England, but while reading the Bible on shipboard was converted to believe in immersion. Before reaching his destination he wrote his resignation to the church that had sent him. The Baptists then adopted him, and he spent many faithful years in their service."

Soul Freedom.

"The Truth Seeker," a free thought newspaper of New York, attempts to point out that the Thanksgiving proclamation of our President is absolutely in violation of the Constitution of the United States. He says the Constitution stands for complete separation of the State from all religion. There never was a more stupendous mistake nor a more colossal report from a stock blunderbus. Our Constitution as even a child can see, only means to separate church and State organically;

that is, that they shall not sustain such relation to each other as that either shall be dependent on the other, or that one shall dictate in any functional capacity to the other. The Constitution was intended in no way to forbid the friendly informal relations of the two, but rather to encourage it and for that reason allowed of laws for the protection of religion and for its administration according to its own instituted methods. The sense of the Constitution is to recognize God as the God of Nations and that under its sheltering wing the people of all nations and of all religions might be protected in worshipping Him in their own way and according to their own customs only so they do not violate its spirit or the statutes according to its clear intention.

The custom of issuing an annual Thanksgiving proclamation then, is fully and entirely in keeping with the spirit and letter of the Constitution and especially so since it is not a mandate to be obeyed, but rather an invitation to be accepted or declined at will by the people. Then it is well to note that the national proclamation or invitation specifies nothing as to the form or manner of worship only the people are invited to worship God since all admit of one God, and to do that thing or not as they chose, and in the manner of their own choosing.

Nobody but an arrant infidel could ever see any such discrimination in the Federal Constitution until he even had read it into that sane and safe magna charta of human liberty. The glory of this great nation is that its great organic law, its constitution in full effect recognizes "All Mighty God" as the supreme ruler of the universe and a wide open door to all who worship Him and guarantees protection to them in doing so in their own way.

The Christian Statesman, usually sane and in its reformatory notes, is certainly off a point or two in its course of reasoning. In its anxiety to get a lift in its efforts to secure the pointed recognition of the Christian's Deity in the Constitution, it thinks it sees some force in "The Truth Seeker's" animan versions and proceeds to warn the people and urge its contention. But we think its fears are groundless. The Constitution has held its own now for more than one hundred and thirty years without impairment under whose fostering protection the noblest of all religious civil communities that ever existed has arisen and grown into the most magnificent proportions with no signs of weakness nor decay, but with unlimited resources and prospects going on under God to unmeasured growth and power.

Dr. W. P. Hines of Lexington, Ky., has been called to Clarksville, Tenn. It is thought he will accept.

Pastor W. P. Stuart has just closed a splendid meeting in his church, Elizabethtown, Ky.—54 professions, 41 by baptism. He was assisted by Dr. J. S. Dill, pastor at Bowling Green, Ky.

The First church, Tyler, Texas, has called Rev. Chas. B. Marsh, now in the seminary at Louisville, Ky., as assistant pastor. Rev. H. C. Risner is the pastor.

Rev. J. T. Walters accepts the call to Victoria, Texas, and will enter upon the work at once.

State Evangelist E. W. Coakley, of Kentucky, has just closed a fine meeting at Pine Knot, Ky. The church has been with

Feb. 21, 1907.

Feb. 21, 1907.

out a pastor for some time, but Rev. W. T. Short has been called and accepts. The church was greatly revived and 21 members were added.

The Ministers' Conference of Louisville, Ky., has decided to send Dr. W. O. Carver to the great mission meeting to be held in Shanghai, China. A deserved compliment.

The Gay Lectures of the Seminary at Louisville, Ky., were delivered this year by Dr. W. T. Whitley of England. He is said to be a strong man and a charming speaker.

The Baptist Courier has an admirable sermon this week preached by Dr. Len. G. Broughton during the services in Greenville. The speaker says, "The awfulness of sin is seen by the character of the punishment," eternal. A great many preachers are not as faithful on this line as they should be.

Dr. M. B. Wharton of Eufaula will preach the baccalaureate sermon of Howard College, Birmingham, Ala., at the approaching commencement in June.

At Wellington, Ala., the fourth Sunday in November, 1906 a Baptist church was constituted with 20 members. A Sunday school was organized, which had an average attendance of 40. The church called Rev. W. F. McCain to the pastorate. They begin with bright prospects.

Rev. F. M. Woods has resigned the pastorate of the Abbeville church, Alabama, and accepted the call to Clinton, same State.

The church at Girard, Ala., extends a unanimous call to Rev. L. N. Brock and it is thought he will accept.

A Workers' Institute will be held at the Second church, Little Rock, Ark., Dr. J. T. Christian's church, beginning the 18th of this month. The program provides for 34 lectures of an hour each. Rev. J. J. Hart of Conway, Ark., will have charge of the meeting.

Rev. J. R. Ramsey leaves Haulk, Texas, and returns to Gadsden, Ala. They will come back home now and then. "

Bro. J. D. Jameson is now settled as pastor at Okolona for full time. He and his family were accorded a hearty welcome into the pastor's home, which was well supplied with many of the necessities of life, and some of the comforts also. Bro. Jameson enters upon his work full of hope and energy, and with the promised co-operation of the church we are expecting things to move out well. We extend a cordial welcome to Bro. Jameson back to Mississippi.

In our issue of Feb. 7th, our types made Bro. Hill, Philadelphia, say, "20 members when I came here in Jan, 1906, and 40 now." It should have been 90 members now.

Rev. J. J. Walker removes from Glosster to Shubuta, giving one-half of his time to Shubuta, one-fourth to DeSoto and the other one-fourth to a country church.

THE BAPTIST RECORD.

5

Bro. Walker thought of going to Texas, but the Lord opened doors in East Mississippi and bade him enter. His many Mississippi friends are much pleased that he remains with us.

The Shouting of the Captains.

This phrase was coined by a veteran missionary with reference to the strong appeals and urgent pleadings of our mission secretaries in the closing months of the convention year.

For eight or nine months of the year we allow our boards to go deeply in debt, with the expectation of arousing all our forces with a great enthusiasm in a final effort to discharge the obligations necessary to carry our missionary operations. This method does not commend itself as a wise business course, but it has been our plan of operation so long that it seems difficult to get out of the rut. How much better if our missionary gifts were made systematically all along through the year. As it is, there is nothing left for us to do, during these weeks that remain between this and the first of May, but to throw ourselves into the work of raising the bulk of the funds needed by our Home and Foreign Mission Boards. Let us avail ourselves of whatever there is in unity of effort and enthusiasm of numbers, working for the same object at the same time under the inspiration of our leaders as they urge us on to victory.

The last report from the Foreign Mission Board shows a credit of \$4,147.98 for Mississippi. This leaves us four-fifths of our apportionment to be raised during the last three months of the convention year. At this writing only two months remain. Mississippians were humiliated last year at Chattanooga in being one of only two States to fall behind the contribution of the preceding year. This must not be the case this year. Mississippi has done gloriously for foreign missions for too many years to begin to fall back. We must not be in the rear. If more of our pastors had the spirit of the noble leader at Crystal Springs expressed in his recent letter to the Record we would have nothing to fear. The missionary spirit of the pastor determines the missionary spirit of the church. Like pastor like people. Any man who has influence enough to be kept as pastor of a Baptist church can lead that church to realize something of its obligations to a lost world. The writer knows of one church in Mississippi that has set its mark at \$1,200 for foreign missions this year (the support of two missionaries). If others will come up in proportion to their ability Secretary Willingham will not wait in vain on the night of April 30th to hear the last message from Mississippi, as he did a year ago, only to be disappointed.

A recent statement from him is to the effect that \$250,000 must be raised between February 1st and May 1st by Southern Baptists. Brother pastor, what part will you and your church have in meeting this obligation. The next ten Sundays will determine the record.

If you need tracts on foreign missions write the undersigned at Jackson, Miss.

W. F. Yarbrough,
Vice-President Foreign Missions.

Signs of Promise.

We are now in the midst of mission collections and we do well to take our bearings. In Foreign Missions we have about

same to our credit as we had same date last year. In Home Missions we are about \$700.00 short of same date last year, while in State Missions the deficit is about \$1,200.00. Seven churches last year in their collections for State Missions made over one-half of this amount, and these seven churches have not been heard from this winter, and in some of them the order for mission collections has been changed, making this cause wait, while another cause is before the people. I mention this to show how a few churches failing to meet the necessities of a given cause will throw that cause far in the rear, as compared with others. We have, however, made up this deficiency apparently by our gifts to our storm swept churches, which aggregates at this date \$1,239.55. But this, be it remembered, is a distinct fund from our State Missions fund and must not be confounded with it.

In the cause of sustentation we have received about the same amount as last year to date. One of the astonishing things connected with our general work is the little attention given by some of our largest and most liberal churches in other causes to the cause of Sustentation. I ask brethren and sisters who have not given to this cause and never give to it, please write me a private letter if you do not care to oppose it in public; and tell me why you treat it so, and if the reason be in the management of it, or in any thing that you do not understand, I shall be glad to clear it for you and help you to appreciate it better, or you may help the Board in the better management of it.

Some years ago many of our W. M. U.'s sent contributions to this fund, but what with Christmas offering, Colon, Italian Compound, Margaret Home, Training School, Chinese woman, Hospital in China and their regular contributions to the missions, Orphanage, college, &c.—ah, do you wonder, the old preacher is left out to take his chances in the main with little sympathy from those who once delighted to minister to his wants. Some where I read it, "These ye ought to have done"—can any one give the rest of it?

I have been much pleased to record a number of gifts from the children in several places, as at Ellisville, where a Sunday school class sent \$5.00, and at Collins the Willing Workers sent \$16.65, and at Brooksville the Infant Class sent \$5.00 and the Sunbeams \$15.00, while at Bethesda the Sunday school sent \$5.00. The Pascagoula S. S. class of Miss Lena Hall sent \$1.29 and the Sardis Sunbeams made their gift \$10.00; the Vockanookany S. S. made theirs \$3.00. They are in knee pants and knee dresses now, but too soon for fond mamas they will stand on their own responsibilities and then with the training they have had, how they will shame some of us with their gifts to the cause of world wide evangelization. Some of them will be rich men and women able to do large things, and what they are doing now is a preparation for these large things which by the grace of God will be accomplished. Oh Sunday school worker, do you think of the boys and girls who meet you now as the men and women of God of the morrow, with the affairs of the coming kingdom in their hands and on their shoulders? With broader sympathies and larger powers I pray that they may do more largely than we who are in the lead now.

A. V. Rowe.

The Designs of Baptism, Continued.

E. L. Wesson.

We saw in a previous article that baptism was, according to the Scriptures, unquestionably designed to set forth or symbolize the perfect work of the Holy Spirit in regeneration, and the complete cleansing from all sin by the blood of Christ.—*1 John 1:7.*

We also saw that sprinkling, the Old Testament symbol of the imperfect cleansing by the blood of beasts under the law dispensation, if used as baptism to represent the work of the Holy Spirit in regeneration, and the cleansing work of the blood of Christ, makes the regeneration work of the Spirit of no more value than the deeds of the law, and the blood of Christ to accomplish no more than the blood of beasts, which blood "could never take away sin." Therefore we are forced to conclude that, though not so intended by those who use it, the old Jewish rite of sprinkling for baptism casts reflection on the work of the Holy Spirit, and on the blood of Jesus Christ; for sprinkling does not set forth nor symbolize the complete cleansing of the Holy Spirit in regeneration, nor the perfect cleansing of the blood of Christ, but the imperfect work of the law and the incomplete cleansing of the blood of beasts. As an act for baptism under the New Testament dispensation, sprinkling, the old Jewish symbol of imperfection, dishonors the work of the Spirit of God and belittles the cleansing blood of Christ. This is a hard thing to say, but it is not correct then symbols do not emphasize and rites stand for nothing. God help us to think what we do in baptism.

You will notice next that, according to *1 Peter 3:20-21*, baptism was designed to figuratively set forth our salvation from the eternal death of sin. The teaching is, that Noah and his family were saved; actually, bodily, saved from the awful death of the flood, by being carried safely through the waters in the ark, and that he symbolically or figuratively set forth our salvation from the awful death of sin by going under and coming out of the waters of baptism. Paul wrote that God had delivered us from so great a death.—*1 Cor. 15:10*, and David crying unto God, "Save me, O God; for the waters have come in unto my soul. I sink in deep mire, where there is no standing; I am come unto deep waters, where the floods overwhelm me."—*Ps. 69:1,2, and 15.* The path of sin is an awful death, like going down forever beneath the billows of an awful flood, therefore salvation is deliverance from a sure and dreadful destruction, and the text teaches that baptism signifies this great deliverance from "so great a death." In baptism we actually go through the waters, sink under the waters, all the floods cover us, are raised out of the waters and safely brought out again to the dry land. Thus "in a figure baptism saves us." That is, baptism by immersion does this, but baptism by sprinkling will not meet the design; for sprinkling neither symbolizes death nor deliverance. In fact sprinkling symbolizes nothing complete; but, instead, symbolizes the imperfect cleansings of the blood of beasts, and the incomplete righteousness of the law, by whose deeds no flesh was ever justified before God. See all of the sprinklings under the Jewish dispensation. Therefore to use sprinkling as the symbol of deliverance from the awful death of sin; the regenerating work of the Holy Spirit

and the cleansing of the blood of Christ, by sprinkling for baptism, or by pouring a little water on the head, discounts the blood of Christ, dishonors the work of the Holy Spirit, undervalues our deliverance "from so great a death," and charges Christ with discounting the effects of His own blood by requiring an act for baptism that links the merits of His blood with the blood of beasts, "which could never take away sin." Think over that a long time, then notice that baptism was designed, according to *Romans 6:1-11*, to set forth the perfect union of Christ and believers; so that Christ's death for sinners (made theirs by faith in Him) delivered them from the eternal pains of eternal death, and His resurrection out of death secured for them eternal life. In short, their union with Him by faith made His death stand for their death and His life for their life; for He having once died a victor over "death, hell and the grave."

Now, to symbolize this perfect, saving union with Christ by faith, and to show that He "died for our sins" according to the Scriptures; and that He was buried, and rose again the third day according to the Scriptures.—*1 Cor. 15:3-4*, the apostle says we were "buried with Him by baptism"; we were "planted together in the likeness of His death"; and that we are to reckon ourselves "dead indeed unto sin, but alive unto God" through Jesus Christ our Lord. Now sprinkling for baptism will no more signify that perfect union with Christ than it will symbolize the perfect cleansing from all sin by His blood; or the complete work of the Holy Spirit in regeneration, or the glorious deliverance "from so great a death" in sin: all of which baptism does unquestionably signify according to the Scriptures. See also *Col. 2:12*.

Another design of baptism, as shown in *Galatians 3:26,27*, is to set forth and signify our relationship to God through faith in Christ. We become God's children through faith, and we publicly "put on Christ"—*1 Cor. 15:10*, and *Colossians 3:10*, and see if you think sprinkling for baptism will at all signify "putting on Christ," or "putting on the new man," etc. The deeper I go into the designs of baptism, as found in the Scriptures, the more it seems to me that sprinkling, the old Jewish symbol of imperfect legal life under the law, and incomplete cleansing from sin by the blood of beasts—*Heb. 9:8,24; 7:11-19*—actually belittles "the precious blood of Christ." I know those who use it do not so see it, but I cannot see it any other way. God help us to consider what we do and why we do it. Sprinkling signifies incompleteness, but the Bible says "we are complete in Him"—*Col. 2:10*; therefore, dear Christians, is it not a mockery of "His precious blood" to use it as the symbol of its cleansing that act or rite which was used to signify the imperfect cleansings of the blood of beasts, "which could not take away sin"? Consider it carefully.

One other point. Baptism, as is seen in the conversation of Paul with the Ephesian disciples, *Acts 19:1-5*, was designed to be a public proclamation of the faith unto which the candidate was baptized. This is shown by the fact that when Paul found that those disciples did not know the truth he asked, "Unto what then were ye baptized?" He did not say, "Who baptized you?" Thus laying stress on the administrator. But "Unto what were ye baptized?" laying the stress on the doc-

trines accepted and proclaimed by them in their baptism. When they answered, he told them just what John taught and they saw their error in faith, and "when they heard this, they were baptized in the name of the Lord Jesus." Seeing that their former faith or information was wrong, they renounced it and proclaimed the doctrines they now accepted by being baptized again. This has no bearing on the "mode" of baptism, but it does show that if one comes to see, after being baptized, that the doctrines he professed when baptized are unscriptural, then the Scriptural way for him to renounce them and proclaim the doctrines he now believes is to be baptized unto his new found faith. This passage is a death blow to "alien immersion." The act for baptism was not questioned by the apostle, but the doctrines unto which they were baptized were. One's baptism is certainly no better than his doctrines, and if he decides that his former doctrines are wrong, any church is inconsistent and weak if it accepts his former baptism.

Concerning Calling a Pastor.
By Selsus E. Tull.

A church is confronted with a most serious and responsible duty when the time comes to select a pastor. Every church now and then has this duty to meet. As I have been able to observe many of our churches do not proceed with very intelligent facility in this important action. Usually churches get little instruction on this subject. I have frequently thought that some one ought to say something on the subject that would instruct and aid our churches in the business that is certainly of the first concern to their growth and success. It may be that somebody is to blame for the shoreless seas in which some of our churches find themselves when their long trusted pastor changes fields. I have been requested by a member of a pastorless church to write something to the Baptist Record that would be of instruction to his church and other churches in a similar condition.

I. I would say to any pastorless church to first get right at home. 1. Get right as regards the church's fellowship. There are few churches which do not have some divisions of opinion and breaches of fellowship. These may be small and usually regarded as of little hindrance to the general progress of the church. Yet, it is frequently true that the new pastor is much limited by these very things. When a church calls a man to its pastorate it should invite him to a completely united fellowship in which he can be absolutely unhampered in his work. It is doing him a great injustice and is limiting the possibilities of his success when this caution is not taken. Perhaps it is the best possible time for these differences to all be straightened up while the church is without a pastor. Don't invite a man to pastor divisions or minister to old chronic sores whose oppressiveness has, perhaps, figured largely in the necessity for a new pastor. Sometimes the new pastor is used as a means of offense to keep alive old grudges which he has not occasioned and which should have been buried long before he came on the field.

2. Get right as regards co-operation. Every member of a church should be enlisted when the time comes to call a pastor. Let every member know that he has a voice in the call. Get every member to feel the necessity of perfect co-operation. So much depends on this hearty concert of action. When such co-operation is secured, pastoral support is assured. When every member feels that he has had a part in the selection

of the pastor, he will more likely support his pastor in all the work of his ministry.

II. Look at the general situation rightly. We live in an age when preachers are in great demand and good men are hard to secure from the fact that their time is already engaged. This is occasioned mainly by the enormous growth of the field in these later days. New churches have sprung up on all sides and the older churches have demanded more time. Preachers whose time used to be divided between four churches, are now giving their entire time to one church. These facts have occasioned a great shortage in pastoral supply. A very acute condition has arisen upon our churches and the church without a pastor in this day and time is very unfortunate. Let the pastorless church consider these general conditions rightly and she will arrive at some certain conclusions.

1. That a good man will be hard to secure. Good preachers are no longer out of a job, and churches who have good pastors will not give them up without great protests.

2. That if she secures a good man she will have to respect his work. I am glad to say that the time has come when a preacher's worth is considered from the standpoint of business principles. It used to be that churches had a certain fixed salary for preachers, and it made no difference what character of men did the preaching for them, he received the same salary that other pastors for a generation had received. It has come to pass, however, that this old order of making the man fit the salary has been supplanted by the more just order of making the salary fit the man. Nearly all our churches which now become pastorless have to increase their usual salary before they can secure the man they must have to meet their needs. This does not mean that the preachers have become more necessary now than they have ever been, but it is the natural evolution of the economic law of supply and demand. This law has run a long course before it has been applied to the preachers, but conditions have brought it about and no man now complains at it except the man who complains at the laws of nature or thinks that a fifty-dollar diamond should sell for thirty cents.

III. Go at the business rightly. While pastoral supply is scarce, yet I am sure it could be distributed adequately to meet all demands if our churches would go about the business of securing pastors rightly. One great hindrance to this lies in the conspicuous fact of the lack of acquaintance on the part of our church members generally with the preachers of the denomination. Our people do not attend our Baptist gatherings, nor read our Baptist papers enough to acquaint themselves with men whom they can intelligently select from. Therefore, they are dependent upon the recommendations of outsiders or else they fall into the disappointing and unsafe practice of "sampling preachers." This lack of acquaintanceship throws our boasted church independence into a state of abject dependence in the matter of perhaps the gravest importance that can come up before the action of a church.

The church that has to depend on the recommendation of outsiders is exposed to mistakes from the fact that local conditions on a field largely determine the success of a pastor, and the man who does the recommending may not know these conditions sufficiently to recommend the right man to meet them. On the other hand, the church that has to resort to the "sampling business" is exposed to the danger of great mistakes. A man is going to do one of two things if he undertakes to preach a "trial

sermon," he will either surpass himself, or he will flounder. In either case he does himself and the congregation an injustice, and a just decision cannot be reached. Our preachers ought all to quit being parties in such injustices. It certainly is no compliment to a pastor who has been used of the Lord and accepted of the brotherhood for a number of years to be marched out and looked over by a church which is hunting for a "popular, up-to-date, good-looking" preacher. I know one preacher who accepted an invitation from a certain church to preach a "trial sermon." He engaged him a supply for that Sunday for his own pulpit at a cost of fifteen dollars and went to answer the invitation. He received for his own pulpit atemfwypwdu.Sopt."ucmfw his services three dollars less than his railroad expenses besides being out that fifteen dollars for his supply. His expected call was silent. After a few weeks he read in the papers that the first Baptist church of Blank had called the Rev. Dr. Smithers of Nova Scotia. That pastor resolved rightly to never preach another "trial sermon," and went to work harder than ever on his old field and is prospering there yet. "Dr. Smithers" made his usual failure, left the church split into factions and has returned to Halifax. Is there not a more excellent and less dangerous way to go about this important business? Let us see very briefly:

1. Acquaint yourself with your own local needs. It is necessary that you know the real needs of your field before you can look into the qualifications of a man for your pastorate.

2. Look up the man who has the qualifications to meet your peculiar needs.

3. Pray. Put all selfishness, differences and discord on the altar.

4. Seek the Holy Spirit's leadership. Perhaps the Spirit could adjust the whole situation if He were honored with the right to place the "overseer over the flock." After all, the Spirit called, Spirit anointed, Spirit chosen pastor is the only pastor who has the guarantee of success. The supreme test in calling a pastor as in all other Christian duties, is an intelligent faith in God and an absolute surrender of self to the "good pleasure of His will."

Greenwood, Miss.

Two Hundred Thousand Dollars for Home Missions by April 30th.

The needs of the Home Board are immediate and urgent. The Board was requested by the Southern Baptist Convention to project its plans on the basis of \$250,000 for the regular work, and \$25,000 additional for evangelism. This the Board has done. Up to February 1, 1907, we had received from the churches \$68,664.34, against \$58,015.99 up to February 1, 1906, a gain of \$10,648.33.

The debt is now more than double what it was last year at this time. Most of the States have made some increase, some have made a decided increase, but others have even fallen below last year, as will be seen by the following table of Home Mission Board Receipts:

First column, from May 1, '05, to Feb. 1, '06;	second column, from May 1, '06, to Feb. 1, '07.	
Alabama	\$4,177.98	\$5,215.09
Arkansas	342.56	439.57
Dist. of Columbia	207.51	433.16
Florida	1,482.92	3,574.04
Georgia	8,440.63	6,248.48
Kentucky	6,360.20	7,002.40
Louisiana	875.52	1,048.84
Maryland	2,287.88	2,576.30
Mississippi	4,685.43	3,797.50
Missouri	5,416.12	6,197.88
North Carolina	3,833.05	7,751.64

South Carolina	6,163.23	5,559.96
Tennessee	3,418.13	3,695.71
Texas	3,153.17	5,418.75
Virginia	6,599.11	7,293.60
Indian Ter.	318.22	257.04
Oklahoma	354.29	154.62

Totals

\$58,015.99	\$68,664.32
-------------	-------------

Beloved Brethren: Will you not give heed at once to this serious condition of affairs? Is your State behind? Look at the figures and see. Will you not begin at once your campaign for Home Missions? We must have a great advance over anything ever known in our history, if we come to the close of the conventional year without debt. A debt just now would greatly imperil every interest of our work. The signal favor of God upon all our fields of labor, calls for great rejoicing. It calls likewise for great giving.

The administrative work of the Home Board has so absorbed our attention that we have not stressed the matter of contributions as much as we should have done, but the time is upon us for great heroic giving. Will not our pastors and laymen alike along with our good women come to our relief?

I am at present in Cuba looking after our work and so cannot press collections. For the Lord's sake and for the sake of our great work, may I not call for your special help while I am away looking after important matters in the Island of Cuba. With anxiety and hope, I am

Yours in Christian bond,

B. D. Gray,

Corresponding Secretary.

Havana, Cuba, Feb. 15, 1907.

FOR THE RECORD.

All correspondence with Damascus Baptist church in the future will be had with Bro. W. W. Walker, Veto, Miss.

On Saturday, February 2, 1907, Brother Rodriguez, after twenty-five years of faithful service as clerk of Damascus church, offered his resignation, not because he did not want to serve the cause, but on account of run down nerves he was not able to do the writing. The church hated to give him up, yet under those circumstances his resignation was accepted. The pastor expressed his thanks, and at the same time voicing the sentiments of the whole church, to Bro. Rodriguez for his continued service. We have lost him as clerk, yet we still hold him in our midst, and our prayers are that the richest blessings of God may rest on him and his family, that many years may yet be added to his life, so that he may continue to wave the banner high.

Bro. W. W. Walker was then elected as clerk. Bro. Walker is a noble Christian young man, with many possibilities in the future. People in general are careless about attending Sabbath service, but unless providentially hindered, Bro. Walker is always there. May the Lord make of him a great soul winner, and may he do a great work for his Master.

We are looking for Damascus to do great things for the Lord in the near future. We will soon begin building a new house, at a cost of \$1,000. Our rough lumber will cost us very little, as men who are interested in the cause run mills nearby. Thus enabling us to build a nice country church. Our old house is good, but too small. We intend to use it for a school building, after some improvements are made. A high school will be established there in the fall. To God be all the glory. "For His goodness and mercy endureth forever."

Clinton, Miss. W. T. Darling.

News in the Circle.

Martin Ball.

Rev. W. Q. Young has been called to the pastorate of the Buena Vista church, Tenn. His reports, and great things are expected as the result of this happy union.

Seventy-five new students have entered Hall County Institute, Martin, Tenn., since Christmas. All the room has been taken.

The church at Como, Miss., has called Bro. Maywood of Tennessee for half time. He will locate at Como, and push the work forward by his faithful preaching and abiding presence.

Rev. W. T. Amis of Hot Springs, Ark., is presently leading the forces against the sinless evil—the chief iniquity, the sin of Hot Springs. May victory crown his efforts.

"The Pastoral Call"—a small paper, published at Hickman, Ky., has been purchased by Dr. J. B. Cranfill of Dallas, Texas, and will be merged into "The Tribune."

Rev. D. F. Culbertson, of Liberty, Mo., has resigned the Mt. Moriah church, after a pastorate of three years. It is not known where he will go.

Rev. J. L. Presser leaves the work at New Franklin, Mo., and enters the pastorate at Glasgow, same State. He is an effective preacher of the Word.

Rev. A. Frank Hauser, of Topeka, Kas., has accepted a call to the church in Erie, Pa. His work was wonderfully blessed in Topeka.

Rev. J. J. Griffin has resigned the pastorate at Eldorado, Kas. His future movements are unknown.

The membership of the Benton, boulevard church, Kansas City, Mo., practiced self-denial for one month and placed into the church treasury \$1,600—to be applied to a \$1,200 debt. This is a worthy example.

Rev. A. B. Thomas resigned at Purcell, on account of failing health. May the Lord soon restore him to perfect health.

Rev. H. C. Mable of the American Baptist Missionary Union, is on a visit to China and Japan, to look after the missionary work of the Union in those countries.

Rev. O. Z. Palmer has been called and accepted the work at Lakewood, Mo. This is his second pastorate with that church.

Rev. A. S. Hall, of Jacksonville, Texas, has accepted a call to Arlington, same State. Bro. Hall is a forceful preacher and an excellent pastor.

Rev. G. W. Owens has accepted the first call of the church at Imboden, Ark. Owens has done a splendid work at Imboden, Ark., and the church there was willing to give him up.

Pastor T. G. Watson has left Hughes Springs and gone to Linden, Texas, to enter the pastorate.

The Baptist Standard has some very appropriate things to say about paying evangelists large amounts of money for a few days meeting, and giving nothing to the pastor, whose arduous work has made it possible for the evangelist to have a good meeting.

The first Sunday in this month was a great day in Buckner's Orphanage, Dallas, Texas. During the day 55 children were converted. Dr. Buckner says: "There was not the least excitement. Some were converted during prayer, some during the sermon, some while singing, others in their rooms, and still others in bed. It was a glorious day." This is good news to every one.

Rev. R. M. Best has accepted the call to the Clarksville, Ark., church. That church certainly has the Best.

Dr. O. F. Gregory has found it necessary to go to a hospital for treatment. He is one of the secretaries of the Southern Baptist Convention. It is stated that he is rapidly improving. He is a most excellent preacher and a superb pastor.

It is stated that Dr. R. J. Willingham, the splendid secretary of our Foreign Mission Board, will very soon visit all our Foreign Mission fields. The convention at Chattanooga granted him a leave of absence.

Evangelist M. F. Ham is in the midst of a great meeting at Houston, Texas. For some time there have been an average of 20 professions each night.

Last Sunday there were 41 additions to the Broadway church, Ft. Worth, Texas. That makes 223 additions since Evangelists Hamilton and Wakefield began the meeting a month ago.

Rev. D. C. Hardin, lately of the Second church, Hot Springs, Ark., has accepted the call to the missionary work in Denton county, Texas, with headquarters at Dallas, Texas.

Rev. E. M. Francis resigns at Groveton, Texas, and accepts the pressing call to Uvalde, Texas. He did a great work at Groveton.

The church at Apopka, Fla., has called Rev. R. W. Thiot of Georgia. He has accepted the call and will enter upon his duties the first of next month.

The State Missionaries of Missouri reported 945 baptisms as the result of their labors for 1906. There were 108 workers employed.

Dr. R. G. Patrick, president of Judson College, Marion, Ala., will deliver the alumni address at Furman University, Greenville, S. C., at the commencement in June.

We hear good words from Bro. J. B. Quin and his work at Yazoo City. We are gratified at the way things are moving there.

Bro. S. Morris is happy and hopeful in his work. He has changed fields in part, and the new work is encouraging as well as the old.

We use scrupulous care in choosing glasses to aid our eyesight. Why not use scrupulous care in selecting lamp-chimneys?

MACBETH is the only maker of lamp-chimneys who is proud to put his name on them.

Let me send you my Index to chimneys—it's free.

Address, MACBETH, Pittsburgh.

An Inquiry.

Dear Editor: As a Sunday school teacher, I want to make an inquiry which you may term a protest before I have finished. I want to know why our Southern Baptist Convention Board doesn't withdraw from the International S. S. Lesson Committee and select lessons specially adapted to our needs as Baptists? Then have the comments on the lessons drive home with irresistible force the great doctrines in the text, and not bring in so many side line "teachings" as to utterly confuse the thought of the pupil.

For instance, I may be wrong, but I honestly consider that the paramount doctrinal teaching in our recent lesson on "The Story of Cain and Abel" was not mentioned in the comments at all. In Heb. 11:4, we are told it was "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of gifts: and through it he being dead yet speaketh." I believe that in this offering we have the first recorded sermon from the text, "Without the shedding of blood there is no remission of sin."

Abel being dead yet speaketh this great truth, for the whole Bible is simply a history of redemption from sin through the shedding of blood—that wonderful sacrifice of Christ. Why was not this blessed fact clinched in the beginning of these lessons and held before the minds of the Baptist children of this country so vividly through the comments in the quarterlies that they might not fail to see it, though the teachers should overlook it? If we don't trace the "scarlet line" through the Book, our teaching is vain.

Sincerely,
N. T. Tull.

Brookhaven, Miss., Feb. 9, 1907.

Starkville.
Secretary Smith.

On last Friday night Editorial Secretary Smith of the Foreign Mission Board at Richmond was with us to represent the Foreign Mission work. He spoke Friday night and Saturday afternoon to large congregations. The one verdict is that he made the best talk on Missions ever made in Starkville. Surely he stirred our hearts and moved us to resolve greater things than ever before. I wish he could visit every church in the State.

We are in the greatest meeting Starkville ever had. W. D. Upshaw of Atlanta is helping us. I will write more when it closes.
M. K. Thornton.

Queen and Crescent Route

Direct line East and West,
Solid vestibule trains,
Quickest time and best
service to

Birmingham,
Atlanta,
Cincinnati,
New York.

All Texas points and Pacific Coast.

Pullman parlor cars, dining cars,
meals a la carte.

W. E. PLEASANTS, GEO. H. SMITH,
Ticket Agent. Gen'l Pass. Agent.

Holds all Customers.

Appleton, Tenn., Dec. 16th, 1906.
Tennessee Valley Fertilizer Co.,
Florence, Ala.

Gentlemen:

I have sold your Fertilizer for the last three years and have never lost a customer on it yet, but have made many new ones and all recommend your fertilizer highly.

Yours truly,
John J. Kelton,
of Butler-Eslick-Kelton Co.

KEEPS PIANO KEYS WHITE

Lavorbanc is harmless, efficient.
Easily applied. Price 35c a bottle, post-
paid, two years supply. Neglect means
yellow inlays.
Snyder & Co., Dept. 33, Wilmington,
Del., Sole Mfrs.

WHITE SINGLE COMB LEGHORN,
WYANDOTTES.

Bred for exhibition and heavy laying.
Eggs \$1.50 per 15; \$4.00 per 45; Special
Mating \$3.00 per 15. 814 Capitol St.,
W. C. TAYLOR, Jackson, Miss.

Good Results

In all cases of skin disease can be had by the use of TETTERINE. 50c from your druggist or J. T. Shuptrine, Savannah, Georgia.
"I was very much pleased with the result received from the Tetterine which I ordered from you some time ago. I enclose \$1.00 for which please send me two more boxes. 'Respectfully,' Florence Patterson, Mt. Carmel, S. C."

Mild Home Treatment for Cancer—Time Tried and Successful is the Record of Cancerol. Any one who really wants to know if he can be cured can readily determine this by a little investigation. A valuable book, full of interesting information and containing records of unmistakable cures of cancer in most every situation on the body, sent free to those interested. Address Dr. L. T. Leach Co., Box 462 A, Dallas, Tex.

A Trip to Greenville.

A few days since we boarded the train at Vicksburg and went up through the beautiful Delta country, that is famed for its alluvial soil, genial climate and lovely scenery. Far away to the east are the hills and forests and on the west the rolling, tossing, foaming Mississippi. Every few miles there are enterprising towns and villages, showing the thrift of the people and resources of the country.

At 7 o'clock we reached Greenville, the beautiful queen of the valley. We met that courtly gentleman, Dr. Percy Toombs, who carried us to the K. D. Hospital, of which our daughter is superintendent. We found it to be a magnificent building, furnished with everything that could conduce to the comfort of the inmates and the alleviation of the patients. Every room is unique and lovely, but the children's room with its dainty furnishing is simply ideal. The snow-white crib, little cradle, the rocker, the doll and the fairy books bespeak a thoughtful kindness that giveth a breath of heaven. The operating room is fully equipped and perfect in its arrangements. The home is the pride of the Kings Daughters, and they are altogether as noble and enthusiastic a set of ladies as it was ever our good fortune to meet. Their charity is proverbial, and the poor receive the same kind attention as the rich, and when the Master comes He will say, "Inasmuch as ye have done it to the least of these, ye have done it unto me."

The Baptists are building a magnificent church house, on which they have already expended twenty-two thousand dollars, and yet eight thousand more are needed to complete the structure. Three-fourths of that is in sight and both pastor and people are making strenuous efforts to round up the amount. Dr. Borum's heart is full to overflowing, with this great work, and some of his members are holding up his hands while he inspires the people. God will surely smile upon their efforts and crown them with success. We were greatly impressed with the spirituality of the people of Greenville. The Presbyterians have a very gifted pastor, who has brought them up on a high plane of Christian work and Christian giving, and while we did not meet the other pastors we heard they too were earnest and consecrated.

The large and imposing school building with its lovely campus, shows that the children are being trained to reach "the heights" and enter the arena of life fully prepared for its battles. The court house is an honor to the city and the wide and well paved streets are its glory and pride.

Monday morning we turned homeward, but the remembrance

Ploughing for Money

You farmers probably will not deny that you "plough for money"—for that is your business, the noblest occupation on earth. See that you get the most money out of your ploughing—or for your crops—by using liberally

Virginia-Carolina Fertilizers.

They will greatly "increase your yields per acre," and help you to obtain the largest possible amount of money for your labor. Decrease your acreage if you will, but double your use of Virginia-Carolina Fertilizers, and you will see, feel and hear your pockets jingle with your increased profits. Did you get from us or your fertilizer dealer a copy of our free almanac? It's a beauty, and full of farming information.

SALES OFFICES:
Richmond, Va. Norfolk, Va. Durham, N. C.
Charleston, S. C. Baltimore, Md.
Atlanta, Ga. Savannah, Ga.
Memphis, Tenn. Shreveport, La.
Montgomery, Ala.

"Increase Your Yields Per Acre"

of all the courtesies shown us will remain in our heart like the perfume of the rose, the odor of the lily, or the echo of a sweet, sweet song.
(Mrs.) E. C. Bolls.

CURED BY ANNOINTING
WITH OIL.

Cancer and Tumor permanently cured with a Combination of Oils. Write to the Originator for his free books. Beware of imitators. Address Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind.

This splendid Baptist school property (Lynnland College) for sale. School flourishing and widely known. Strictly in the country. Sixteen acres in grounds. Brick steam-heat and gas light; capacity fifty boarders; original cost \$25,000.00. On L. & N. R. R., fifty miles South Louisville. Private depot, beautiful, healthful place, model community, loyal patronage. Write Rev. W. B. Gwynn, GLENDALE, KY.

WE WILL GIVE YOUR DOLLAR BACK

If after a fair trial one box of HUTCHINS ECZEMA SALVE does not cure any case of ECZEMA, TETTER, RINGWORM, OLD SORE or DANDRUFF, no matter of how long standing the case may be.

Price \$1.00 in Advance.

THE HUTCHINS ECZEMA SALVE CO.

THE FLAKE & NEILSON CO., WINONA, MISS.

REFERENCES.

Capital City Bank & Trust Co., Jackson, Miss.
Bank of Winona, Winona, Miss.
Citizens Bank, Winona, Miss.



E G G S Barred Plymouth Rocks.

All Eggs selected from prize-winning stock.

\$1.00 PER SETTING.

Canebrake Poultry Yards, Demopolis, Ala.

\$9.85 Buys **\$60 BUGGY**

Our 1907 Special. Wheels, compressed band or solid tires, long distance arch or drop shafts, split-hub, high bend, 36-inch leathers and split shaft straps. Quick shift couplers. Spring, 2 and 4 leaf, oil tempered, 34 inches and 36 inches. Buggy loop hangers. Upholstered with heavy wool cloth, either blue or green full length velvet, and leather covered dash and whip socket. Spring back and cushioned top, leather quarter for bow. Gear, track 4 feet 8 in. or 5 ft. 1 in. Improved Brewster fifth wheel. Body, piano 30-34 or 30-36 inches. We give a **TWO-YEAR GUARANTEE** as once and we will send you our beautiful catalogue describing and illustrating a full line of Buggies, Surreys, Phaetons, Carriages, Spring Wagon, Carts and all kinds of Harness; also thousands of other articles on which we can save you money. Just a minute's time and the cost of a postal card will bring you this valuable information. Write today. We Refund Freight and Express.

ALTAUGH BROS., DOVER & CO. 2919 MARSHALL BOULEVARD CHICAGO, ILL.



I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No trust could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collins, Box 215, Watertown, N. Y.

"Southern" Wood Fibr Plaster,

are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906. I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.
"Southern" Wood Fiber Plaster Co., JACKSON, MISS.

ANNOUNCEMENT!

Bibles, Pulpit, Family and Teacher's Commentaries, Religious Miscellaneous Books, all kinds of Hymn Books, Church and Sunday School Supplies, Denominational Books and Tracts, Marriage Certificates, Agents for Moody's Colportage Library, Wedding Invitations, and Visiting Cards, Collection Plates and Baskets, Baptismal pants, Communion Sets, and Church Envelopes. Our Church Roll and Record is the best and cheapest published. Glad to furnish estimates to those having books or tracts to publish. We have established a reputation of fair dealing and built up a large mail order as a retail business. Orders are filled promptly and at the lowest prices. We keep large stock. Write plainly what you want, and if it does not come to your expectation return it at our expense. Correspondence solicited. Catalogues furnished. Forward orders to Baptist Book Concern, Louisville, Ky.

The Girl Who is Loved.

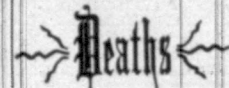
A woman cannot be said to be attractive or popular unless she is loved and admired by the members of her own sex as the opposite sex. She is not welcomed by all, old and young, male and female, or cannot be called an attractive woman without reservation. She must be herself, her best self, at all times and with all people; she must think and act for herself, and express her own opinions, rather than try to copy some person she may admire, or who is admired by the lords of creation. Individuality, when

combined with polite manner and tact, is always attractive. A woman's happy, infectious laugh is better than medicine or advice, and her cheery presence is as welcome as the sunshine.

A girl, to be truly popular, never says mean things about other girls, thinking that the men will like her better, and she doesn't try to monopolize the attentions of all the men at once, but is willing to let other girls have their share of admiration and attention along with her. She doesn't mope and retreat within herself if there are no men about to admire her, but she cheerfully sets about making

the best of matters without them, and making such companions as she has happier and brighter for her presence.

If she has a grievance she keeps it to herself, for a woman with a grievance is very soon voted a bore. The weeping, fainting, sad-eyed young woman is much out of style nowadays, not only in novels, but in real life and the healthy, happy, independent, cheerful and sunny girl has totally eclipsed her in popularity.



Deaths

JOHN RUFUS FLOWERS was called from his earthly home to the beautiful mansions of light December 13, 1906, was born near Conway, Leake Co., Miss., August 29, 1851. He was converted under the preaching of Rev. Wm. McMurtry, of blessed memory, united with Old Providence Baptist church in his native county, and, at the time of his death, was a member of Yockanookany church, beloved and respected by all who knew him. In addition to a common school education, he took two special courses, one at Southern Union Normal at Newburn, Tenn.—graduated 21st of June, 1878, the other a B. S. course at National Normal at Lebanon, Tenn.—in 1883 graduating August 3, of that year. He was married to Miss Zella McMurtry, near Yazoo City, June 3, 1894, who, with five children are left to mourn a devoted husband and father. Mr. Flowers went to New Orleans in July, 1906 for medical treatment, an operation was necessary, but on being found incurable he returned home to spend his remaining days with those whom he loved and who loved him with undying affection. We say "he is dead" but there is no death. The flowers that hide themselves in the bosom of earth till winter storms are past, come again with the same sweet form and color in spring, the resurrection time of flowers, just so shall we see and know our loved ones when Christ shall come again.

M. E. R.

GEOGHEGAN.

On Jan. 30, 1907, Dalton Geoghegan, a young man aged 20 years, living about 15 miles west of Roxie, came to a very sudden and unexpected death. He had climbed up a telephone pole to cut loose a stay line in order to change it to the other side, to get it off the right of way of the M. C. No sooner than he cut it loose the pole fell, and killed him instantly. We laid his remains away on the 31st. To the heartbroken mother and father and three sisters we extend deep sympathy. While it seems hard, "We know that all things work together for good to those who love the Lord." Rom. 8:28.

J. B. Polk.

Roxie, Miss.

HESTER.

On Feb. 4 God came to the home of Wm. T. Hester, without previous warning and took him home. He had lived to the good old age of seventy-one years, was a member of a Baptist church, and his last words were, "I am not afraid to die; I have made peace with God." Blessed experience, blessed thought. He leaves an aged companion, nine children, a host of grandchildren, and many friends to mourn his going. "Blessed are the dead that die in the Lord... yea that they shall rest from their labors." May God bless his aged wife and supply the loss she has sustained. Guide and keep the children and grandchildren.

J. B. Polk.

Roxie, Miss.



Marriages

COOK—YELVINGTON.

Married at the residence of Mr. Will Cook, one mile west of Tillatoba, Miss., January 30th, 1907, by the writer, Mr. R. L. Cook of Tallahatchie county to Miss S. B. Yelvington of Clarendon, Ark.

J. W. Jones.

Tillatoba, Miss.

Mr. Asa M. Griffing and Miss Berta M. Taylor were united in marriage at the home of the bride's parents, Mr. and Mrs. J. A. Taylor, near Madison, Miss., by Chas. L. Lewis, Jan. 16, 1907.

At Clinton, Miss., Jan. 16, 1907, Mr. J. C. Lancaster and Mrs. Minnie Cleaveland were united in marriage by Chas. L. Lewis.

On Jan. 23, 1907, at the home of the bride's father, Mr. Louis Chapman, near Brownsville, Miss., Chas. L. Lewis united in marriage Miss Annie Chapman and Mr. W. H. Wells.

ROGILLIO—PPOOL.

Sunday morning, January 29th, at 10:30, at the home of the bride's parents, Dr. and Mrs. E. S. P'Pool, of Learned, Mississippi, were united in marriage Mr. Henry Clay Rogillio and Miss Margaret Bruce P'Pool, the bride's brother, Rev. E. S. P'Pool, Jr., of Jacksonville, Texas, officiating. The bridal couple will make their home in Bessemer, Alabama, where the groom is engaged in the banking business.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea.

TWENTY-FIVE CENTS A BOTTLE

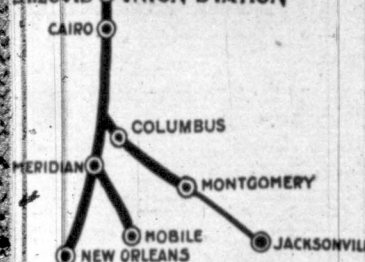
DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection. Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it. Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer. Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee.

PORTER MEDICINE CO., PARIS, TEX.



ST. LOUIS UNION STATION



TIME OF TRAINS AT
St. Louis Union Station.

Sleeping Cars.
Dining Cars.
JNO. M. BEALL,
G. P. A.,
St. Louis, Mo.

J. M. Derrick & Son,

DEALERS IN
Staple and Fancy Groceries
and agents for White Crest
Flour. South State Street.
Jackson, Miss. Phone 772
Prompt Delivery.



HICKS' CAPUDINE
(LIQUID)
has CURED all
aches and pains,
colds and indi-
gestion for many years, and has
given satisfaction wherever used.
IT WILL CURE YOU
Get a 10c Trial Bottle Today
Regular Sizes, 25c and 50c
ALL DRUGGISTS SELL IT

BOOKS!

LONG BOOKS, Bibles, and many
Other Good Books may be had of
The Baptist Record.

The Love of God.

It is hard to make a sinner believe in this unchangeable love of God. When a man has wandered away from God he thinks that God hates him.

We must make a distinction between sin and the sinner; but hate sin. He hates sin because it mars human life. It is just because God loves the sinner that He hates sin.

God's love is not only unchangeable, but unfailing. In Isaiah xix 15, 16 we read: "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget; yet I will not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me."

Now the strongest human love that we know of is a mother's love. Many things will separate a man from his wife. A father may turn his back on his child; brothers may become inveterate enemies to their sisters; husbands may desert their wives, wives their husbands. But a mother's love endures through all. In good repute, in bad repute, in the face of the world's condemnation, a mother loves on, and hopes that her son will turn from his evil ways and repent. She remembers the infant smiles, the merry laugh of childhood, the promise of youth; and she can never be brought to think him unworthy. Death cannot quench a true mother's love.

But no mother's love is to be compared with the love of God; it does not measure the height or the depth of God's love. No mother in this world ever loved her child as God loves you and me. Think of the love that God must have had when he gave his only begotten son to die for the world. I used to think a

good deal more of Christ than I did of the Father. Somehow or other I had the idea that God was a stern Judge, and that Christ came between me and God and appeased the anger of God. But after I studied the Bible it seems to me that it required more love for the Father to give his son than for his son to die. Oh! the love that God must have had when he gave his son to die for us. "God so loved the world that he gave his only begotten son, whosoever believeth in him should not perish but have everlasting life."

R. R. Jones.

TEACHER'S TRAINING
Course of South Mississippi College, March 12th to April 26th, 1907. State Examination at close. Special Circular sent upon request.
W. I. Thames, Pres. H. P. Todd, Vice-Pres.
Hattiesburg, Miss.

READ THIS

Message of Health!

I am a Master Specialist on STOMACH, LIVER, SKIN AND BLOOD Diseases. My new Scientific Treatment gives immediate relief, and if persisted in, cures the most acute and chronic case. Write at once for FREE BOOK and TREATMENT.
DR. A. A. BROWER,
Box 546, San Antonio, Texas.

"WE FURNISH THE HOME"

Taylor Furniture & Carpet Co.,

DEALERS IN

FURNITURE,

Carpets, Mattings, Seamless
Rugs, Lace Curtains,

SHADES, ETC.

Art Material, Pyrography Material.

Call to see us—you shall have our courteous and careful attention.

Taylor Furniture and Carpet Co.,
Jackson, Miss.

JOHN W. PATTON,

Music Company

Handles High Grade Pianos and Organs. Does your Church need an Organ? We can furnish it from the smallest "Baby Organ" to the largest Pipe Organ, the best manufactured. Our Parlor Organs are the best on the market, and our prices and terms are as reasonable as that of any Music house in the South. We handle the celebrated Kimball, Knabe, Hobart M. Cable, Whitney and Hinze. We sell for cash or on the installment plan. Before purchasing, write or come to see—

John W. Patton Music Company.

Jackson, Miss.

Mississippi College.

New Buildings to Cost

\$120,000 With an increase of \$20,000

In the Endowment are now a practical certainty. We expect :

400 STUDENTS.

SEND FOR CATALOGUE.

REV. W. T. LOWREY, D. O., LL. D., President.
CLINTON, MISS.

Longino, W. Q. Cole, W. C. Ellis, S. J. Snook, G. C. Swearingen
President. 1st V.-Pres. 2d V.-Pres. Cashier. Asst. Cashier

Capital City Bank & Trust Co.

JACKSON, MISSISSIPPI.

OPENED FOR BUSINESS SEPTEMBER 4TH, 1905.
AUTHORIZED CAPITAL, \$200,000.

DIRECTORS:

W. Q. Cole, A. H. Longino, J. R. Dowdle
A. McWillie, B. J. Smith, P. S. Merrill
C. Longstreet, S. H. McLean, W. T. Lowrey,
A. Jones, T. J. O'Ferrall, W. C. Ellis.

Accounts Solicited, and Special Attention Given to Collections.

FERTILIZERS
Are the best
Run through new machines
Mixing them well
Are they go out
Renewing the land
So get this kind by

USING GUANOS MADE BY

TENNESSEE
Valley Fertilizer Co.
FLORENCE, ALA.

The Home.

A Chapter from a Life.

My history is too sad to relate to you, lady, and perhaps you, like all others whom I have trusted, would betray my confidence and smile at my grief. Forgive my plainness; heaven knows I have had sufficient cause to embitter me against the human family. Nevertheless I am strangely communicative today, and if you will listen I will give you a chapter of human sorrow.

My parents died when I was young and my uncle took me to his home, not because he wanted to, but because the world would have condemned him if he had suffered me to go to the poor house. In his home I was considered an intruder and my sensitive nature was so often wounded by unkind taunts that I shrank from all companionship. Often did I receive stripes for not performing tasks beyond my strength. You will perhaps be surprised when I tell you, my uncle and aunt were both members of good standing in the church, but never did they bestow one kind word upon the orphan committed to their care.

At length I was sent to school, and my teacher was pastor of the church. Well do I remember the day—how abashed I stood thinking another ordeal of unkindness was in store for me. I soon outstripped all my classmates, received all the medals and on examination day I heard my teacher say that I "had remarkable capacities, was in fact a genius." My instructor was all kindness, patiently smoothing my difficulties and urging me to press forward and write my name high on the banner of fame. To say that I loved him does not express half my feelings. I worshipped him with a blind idolatry—believing him to be all that was good and pure.

He had a daughter too—a bright, glorious being that was my soul's other self; for her I twined wreaths around the future years and dreamed life would be all sunshine—a never ending May day. Alas for human dreams! There came a stranger to our village, who met "my Aime" at a party, sought an introduction and solicited her hand for the dance. At first she refused, for she had been baptized, but a few months previous. At length his persuasions prevailed and they were soon floating around the room in a bewildering maze. I was shocked, for I never could reconcile Christianity and worldliness, and was sure her father would also disapprove. What was my astonishment to find he was willing for her to compromise her religion to win the millionaire. From that time they commenced treating me with coldness, and now with blasted hopes and stranded soul I curse humanity and defy my God.

You have indeed had a bitter experience, but you must not believe, said the fair listener, that there is no true, vital Christianity. Apostates have been found ever since Christ established His church. Do you remember anything of your mother?

I have a faint recollection of her placing my hands together and teaching me to say "Now I lay me down to sleep," and sometimes a thought comes like a strain of long forgotten music and I fancy I hear a whisper, "All are not untrue." Perhaps it is your mother's voice wooing you to heaven. Let me breathe the hope that you yet may become a happy believer. Lady, you have moved me strangely, for when I look into your truthful eyes I cannot doubt your sincerity. Am I presuming too much when I ask you to pray that I may be so? What did you say? Shall I ask for mercy from Him whom I have scorned and defied? Strange inconsistency! I take back the request and will still adhere to my own theories. Oh say not so! Listen to the whispers of your better angel and be persuaded by one who feels a deep interest in you. Promise this ere we part.

For some moments he stood irresolute, but extending to her his hand he said "I will try," and mounting his horse he rode swiftly away. His mind was filled with holier thoughts, his bosom cheered with brighter longings than had found entrance there for many a day. So true is it, he said, that it is impossible to be in the society of a pure, consistent Christian without becoming better ourselves. This young girl, this wayward flower has thrown over me a charm that I cannot resist. I am persuaded there is a brighter life, a brighter vista opening before me and the remembrance of his sweet words will prove as a talisman to guard me from future doubts, and as a key to open the gate that leads to the beautiful "Beyond."

Mrs. E. C. Bolls.

Notice!

The time is drawing rapidly near when all pledges for compound in Italy and chapel at Colon and Margaret Home must be paid. Many pledges are yet unpaid and we ask that you give this your careful attention. A list of amounts promised at convention to each object can be found in minutes of our woman's meeting at Vicksburg.

Mrs. Wm. R. Woods,
Secy. Cen. Com.

To Drive out Malaria and Build up the System

Take the Old Standard Groves' Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simple. Quinine drives out the malaria and the iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Honest, Energetic Hustlers

wanted to sell nursery stock. An immense stock in full assortment. Terms the best. Demand better than ever before. For terms and particulars address

G. H. Miller & Son,
Rome, Ga.

Chas. A. Barber, M. D.,
SPECIALIST.

Treats All Diseases of the
EYE, EAR, NOSE and THROAT

Offices: CENTURY BUILDING.
JACKSON, MISS.

ESTABLISHED 40 YEARS.

THE OLD DOMINION NURSERIES.

We desire a reliable representative to sell our complete line of Virginia grown nursery stock. Exclusive territory. Liberal terms. Write immediately. Experience not necessary. Outfit free.

W. T. HOOD & CO.,
Attention this paper. RICHMOND, VA.

PIANO TUNING.

Do you know A. S. Padelford in the city of a tuner? Then, if you need Address
JACKSON, MISS.

A High Grade Profession.
Fitting Glasses pays \$50. to \$100 weekly, easily and quickly learned at home. Write for det. Southern Optical College, Dallas, Texas.

60 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.
Anyone sending a sketch and description may ascertain our opinion free whether a patent is probably granted. We write for free. Oldest agency for securing patents. Patents taken through Mann & Co. receive special notice, without charge, in the

Scientific American.

A weekly illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year in advance. \$1. Sold by all newspapers. MUNN & CO. 36 Broadway, New York

St. Vitus' Dance and all Nervous Diseases Permanently Cured by Dr. Kline's Great Nerve Restorer. Send for FREE \$2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

POSITIONS

435 young men and women, ages 18 to 35 WANTED to do office work in foreign or other States. Experience NOT necessary if training is good. GOOD SALARIES. Write H. H. Sawyer 177, Nashville, Tenn.

CIGARETTE HABIT.

Get this habit under strict supervision. Any reference you want. Free for free book on the "CIGARETTE CURSE."

DR. J. S. HILL,
Greenville, Texas.

Carroll & Partin, real estate agents, 109 Eagle, Tenn. Any one wishing to purchase lots or land out the Assembly grounds or to rent lots outside will please correspond with

How You Can Rid Yourself of Catarrh



In the practice of my profession many years ago, I very quickly found out that the treatment of catarrh as laid down in medical books and taught in medical colleges did not give satisfactory results, and I determined to find something better.

I reasoned that as the catarrhal germs enter the nasal passages with the breath, and catarrh is always aggravated by breathing cold and raw air, the most likely cure would be by the inhalation of a warm, medicated, germ-destroying vapor; and, after nine years of effort, I at last found a combination of healing herbs, leaves and flowers which, being burned and the warm fumes inhaled, promptly relieved and in due time cured this disease where other remedies had completely failed.

THE ACCOMPANYING ILLUSTRATION shows the route by which the vapor of my Catarrh cure is carried directly into all the parts that are affected by the disease. It searches out and wipes out treatment is so simple that it can be applied at home, and so harmless that it may safely be employed by any man, woman or child.

I have found in thirty-two years' experience that it cures not less than ninety-five in every one hundred cases, where it is given a fair trial.

Free Trial by Mail

Write me a postal (or letter) and I will send you by mail a liberal trial treatment entirely free. When you try this free sample you will see that the pleasant, warm, medicated vapor goes directly to every spot where the disease might possibly have reached, and when you experience the soothing effect produced you will be convinced that it is the proper and necessary treatment.

If you are afflicted with Catarrh, Bronchitis, Asthma, Catarrhal Deafness or other catarrhal troubles, you cannot afford to allow it to run longer, for if you do the probability is that it will either extend to the middle ear destroying the hearing, or else it may spread to the throat and lungs, with fatal results.

My remedy is curing cases of catarrh of the head, nose, middle ear, throat and lungs after various other remedies have failed; therefore, there is every reason for believing it will cure you, however severe or long standing your case may be.

Remember, a postal with your name and address will bring you this free trial treatment, and all my illustrated booklet HOW I CURE CATARRH. Write today, before you forget it.

Add Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.

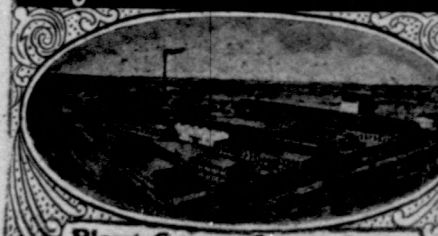
THE BIBLE

The Century Magazine published some time ago an article entitled "The Most Popular Book in the World." The writer gives some remarkable and interesting statistics. He tells us how, in 1804, in London, a few men met together to make arrangements for a wider and better distribution of the Scriptures among all sorts and conditions of men. This little gathering was the beginning of the British and Foreign Bible Society. In the year 1834 the Bible was printed in forty different languages and dialects. Shortly before that time Voltaire, the witty French sceptic, said, "It took twelve men to establish Christianity; I will show the world that one man (that man presumably himself) can pull it to pieces. In one hundred years from this time the Bible will be an obsolete Book, and will be relegated to the dusty shelves of the antiquarian." A great prophecy, surely! But did it come to pass? We are more than a century in advance of these words, and what are the facts in the case? Has the Bible become an obsolete Book? Has it been remanded to the dusty shelves of antiquarians? Let us see. Whereas, in 1834 the Bible was published in forty different languages and dialects, it is today printed in four hundred and fifty. In the year 1800—a little while after Voltaire died—four out of every five of the human family knew absolutely nothing of the Bible. Today—100 years after—the Bible is open and read to seven out of every ten of the human race. The British and Foreign Bible Society issued last year 6,000,000 copies of the Scriptures, an increase over the previous year of 86,354 copies. Last year the American Bible

Society issued 2,000,000 copies of the Scriptures, a gain over the previous year of 876,354 copies. The Bible Societies are now publishing daily 19,812 copies of the Scriptures. Since Voltaire made his prediction, and died, over three hundred million (300,000,000) copies of the Scriptures have been issued. In two weeks of one year two million, five hundred thousand copies of the New Testament were sold. It is claimed that there is printed on the average 1 copy of the Bible every six seconds day and night, 11 copies every minute, 682 copies every hour, 16,377 copies every day in the year. On June 1, 1904, the output for that day was eighty-one cases, equalling nine tons of Scripture, in twenty-eight languages. These copies of the Scripture, if piled up, one upon another, would make a column higher than the cross on the dome of St. Paul's Cathedral. And we are told that the demand for the Bible today is unprecedented. The Bible issues from the presses in leaps and bounds to the sleeping thought in the Orient. In Japan its sales exceed that of any other volume. In the light of these incontrovertible facts does it seem as though the witty infidel's prediction had been fulfilled? Does it

look as though the Bible had become an obsolete Book, is it so scarce that we are compelled to rummage for it "among the dusty shelves of the antiquarian?" Why, the very printing press from which Voltaire's bold challenge, together with his infidel literature, was sent forth, has since been used to print copies of the Scripture, and the very house in which this futile prophecy was made, the very house in which the famous sceptic lived has been stacked from floor to ceiling with Bibles belonging to the Geneva Bible Society. All this tends to show that Voltaire did not know what he was talking about, as also many of his followers do not. It shows also that the Bible is an exceedingly popular Book today and is becoming increasingly so, otherwise its sale would decrease instead of increase. We are told that not one book out of a thousand lives five years; and that not one in twenty thousand lives a century. Here is a Book that has existed for many, many centuries, yea, and is certain to live many more. Heaven and earth may pass away, but God's Word will never pass away.—Ex.

J. S. SCHOFIELD'S SONS CO. High Grade Machinery Manufacturers



Engines; Boilers; Tanks and Towers; Smoke Stacks Etc.; Saw Mills; Mill, Machinists', Engineers' and Steam Fitters' Supplies; Cane Mills; Syrup Kettles. WE INVITE CORRESPONDENCE.
J. S. SCHOFIELD'S SONS CO.,
MACON, GEORGIA.

Plant Covers Seven Acres.

CLINTON, MISSISSIPPI.

THE HOME OF SCHOOLS.

Clinton is the finest place in the State right now for men of energy and push with some capital to do a thriving business in the manufacture and handling of building material. We need brick and lime and lumber and concrete blocks. We have the purest white sand for making concrete that can be found anywhere. We have a two-story concrete building now completed that was made from native sand; and experience proves that it is one of the cheapest materials to make and to erect. They say that when made of good material, it is everlasting and that insurance on a building made of it, is superfluous. We have the good material. We need a dairy with at least thirty good cows to supply the home demand for butter and milk. Any surplus can be shipped to our neighboring cities. Jackson and Vicksburg, where it will find a ready sale at good prices. We need a Louisiana sugar cane syrup farm. Clinton consumes from five to eight thousand gallons of syrup annually. We need fall, winter and spring vegetables. We need a large poultry farm. We need a stock farm near us. Clinton's fresh meat market handles every year for home consumption, ten thousand dollars worth of fresh meat.

Our great need is for houses, more houses for people to live in. Who want to move to Clinton, but can't find houses here. A neat cottage in Clinton is a good paying investment for its owner, and a real benefaction to the man who desires to move here, that he may send his children to our schools. Our citizens are doing their best to supply the demand, but our best is far short of our actual needs.

Let all who are seeking a safe investment and good returns on their money come and see what we have to offer you. For specific information, write E. F. Anderson, secretary of our Business Men's League. Watch this page next week and see what we hope for in the immediate future.

BANK OF CLINTON

P. S. STOVALL, President. E. F. ANDERSON, Cashier.

DIRECTORS:
G. T. BRUNSON, W. T. LOWREY, P. S. STOVALL,
J. V. PROVINE, M. LATIMER, A. M. GILL.
E. F. ANDERSON.

Capital Stock, \$15,000.00

Does a general Banking business. Principles conservative. We solicit your business.
E. F. ANDERSON, CASHIER.

A. G. GRAHAM

MEAT MARKET

—AND—

FANCY GROCERIES.

CLINTON, MISS.

C. J. JOHNSTON

MEN'S OUTFITTER

AND DEALER IN
GENERAL MERCHANDISE

Clinton Mississippi.

Menger Grocery Company,

CLINTON, MISSISSIPPI,

CARRIES

THE BEST LINE OF GROCERIES,
Ready Made Clothing, Stationery and all
SCHOOL SUPPLIES.

E. B. POOLE DRUG CO.

Dr. E. B. Poole, Proprietor.

BOOKS, STATIONERY, SCHOOL SUPPLIES, TOILET
ARTICLES, PAINTS, OILS, ETC.
CLINTON, MISS.

FOR SALE.

One nice residence, on lot 108x300 feet,
conveniently situated near both colleges
and business section of town.
For terms apply to

T. E. CREWS,
Clinton, Miss.

THE CLINTON BOOK STORE

MISS. M. M. LACKEY, Prop.

BOOKS, STATIONERY, OFFICE & SCHOOL
SUPPLIES.

DEPOSITORY FOR COLLEGE BOOKS.

G. W. JACKSON

JEWELER.

A Complete Line of Watches, Clocks and
Jewelry Always on Hand.

Clinton, Mississippi.

R. H. JOHNSTON

DEALER IN

FANCY GROCERIES, DRY GOODS,
NOTIONS AND PLANTATION
SUPPLIES

CLINTON, MISS.

J. N. WATKINS & COMPANY

DRUGGISTS & STATIONERS.

Prescriptions Filled Day and Night.

O. H. WILLIAMS

DEALER IN

FANCY AND STAPLE GROCERIES, FRUITS, PRODUCE

Kansas City Meats of all Kinds.

Clinton, Miss.

W. W. CUPT

COLD DRINKS, FINE STATIONERY, CANDIES, CIGARS
And Toilet Articles. FANCY FAMILY GROCERIES,

Clinton, Miss.